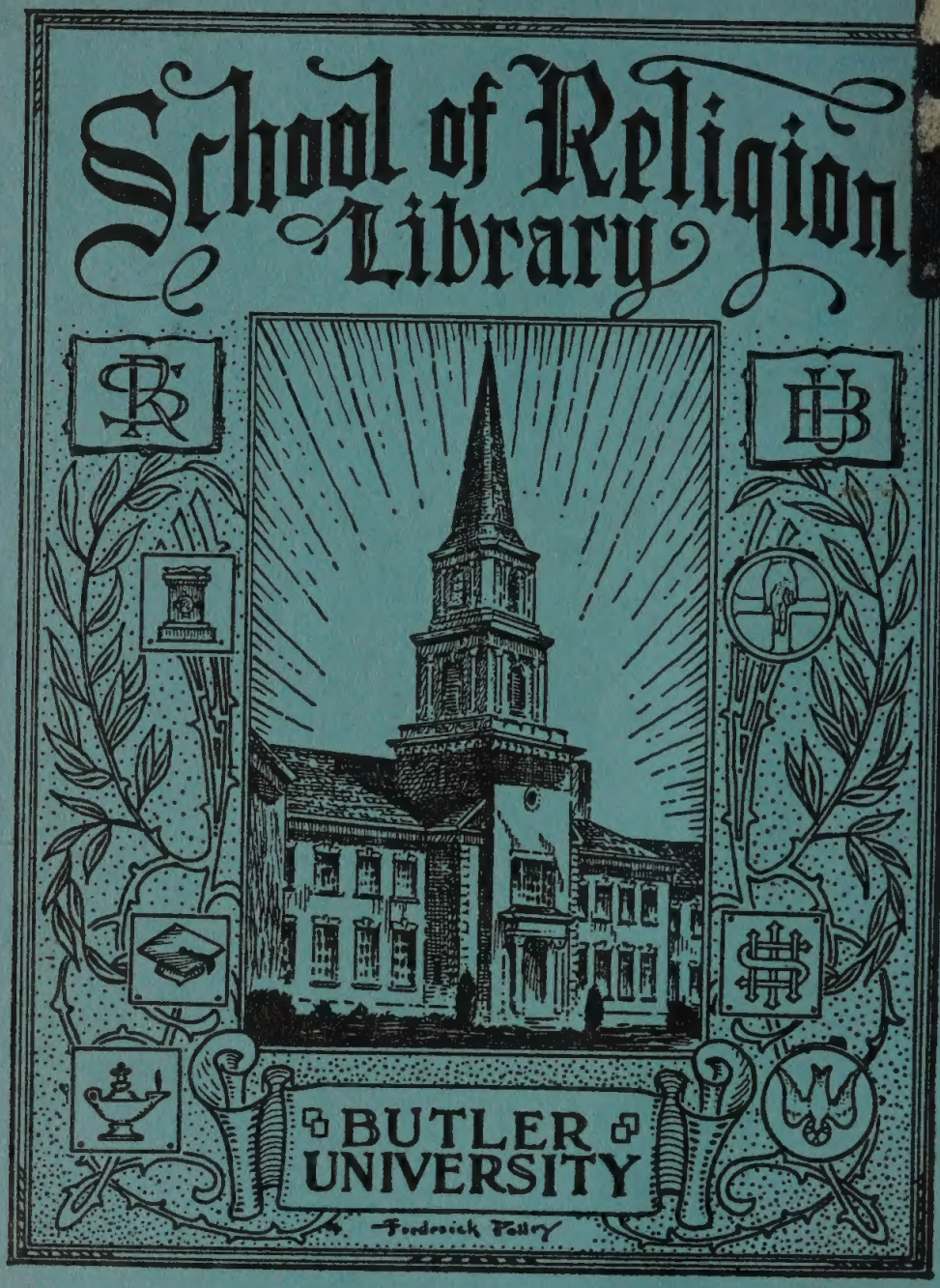
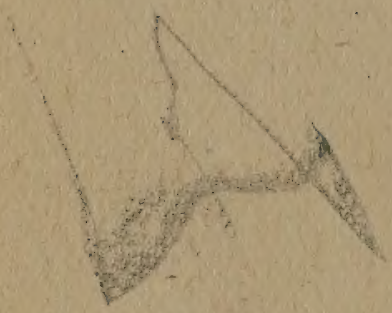
The Pastor's Vade Mecum.


School of Religion
Library
BUTLER
UNIVERSITY
Frederick Polley

School of Religion
Library

From Library of
Rev. Charles A.
McCullough

Given by—
Mrs. McCullough
Date
January 31, 1959



THE

STOR'S VADE MECUM:

CONTAINING

RITUAL FOR BAPTISM, RECEPTION OF
MEMBERS, THE LORD'S SUPPER,
MATRIMONY, AND BURIAL
OF THE DEAD;

ALSO

nns and Scripture Lessons

OR VARIOUS OCCASIONS.

ARRANGED BY
CHARLES L. GOODELL, D.D.

NEW YORK: EATON & MAINS
CINCINNATI: JENNINGS & GRAHAM

Copyright, 1886, by
PHILLIPS & HUNT,
New York.

Copyright, 1896, 1900, 1908, by
EATON & MAINS,
New York.

CHRISTIAN FOUNDATION
PROPERTY OF

CONTENTS.

PAGE

BAPTISM:

INFANTS 5

ADULTS 10

RECEPTION OF MEMBERS:

ON PROBATION 16

AFTER PROBATION 18

THE LORD'S SUPPER 22

MATRIMONY 32

BURIAL OF THE DEAD 38

SEED THOUGHTS FOR FUNERAL SERVICES 53

THE POET'S VIEW OF DEATH 58

SCRIPTURE SELECTIONS FOR PASTORAL SERVICE 64

HYMNS 72

MEMORANDA 79

W44485

THE RITUAL.

Baptism.

[Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.]

[We will on no account whatever make a charge for administering Baptism.]

Order for the Administration of Baptism to Infants.

The Minister, coming to the Font, which is to be filled with pure water, shall use the following:

Dearly Beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become *a lively Member* of the same.

Then shall the Minister say:

Let us pray.

Almighty and Everlasting God, who of thy great mercy hast condescended to enter into

covenant relations with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy Apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: we beseech thee, that of thine infinite mercy thou wilt look upon *this child:* wash *him* and sanctify *him;* that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O Merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him.* *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this Holy Sacrament; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister address the Parents or Guardians as follows:

Dearly Beloved, forasmuch as *this child is* now presented by you for Christian Baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament. And that *he* may know these things the better, you shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word, and the public and private worship of God; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that Baptism doth

represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Ans. We do.

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark. [Chap. x, 13–16.]

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the friends of the Child:

Name this child.

And then, naming it after them, he shall sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister offer the following Prayer, the People kneeling:

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant unto *this child* an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly, nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life that, by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days; so that, when *he has* glorified thee in *his* generation, and *has* served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and Most Merciful Father, let thy loving mercy and compassion descend upon *these*, thy *servant* and *handmaid*, the parents [or guardians] of *this child.* Grant unto *them*, we beseech thee, thy Holy Spirit, that *they* may, like Abraham, command *their* household to keep the way of the Lord. Direct *their* actions, and sanctify

their hearts, words, and purposes, that *their* whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the firstborn in heaven, through the merits of thy dear Son, our Saviour and Redeemer. *Amen.*

Then may the Minister offer extemporary Prayer.

Then shall be said, all kneeling:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

ORDER FOR THE ADMINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God: I beseech you to call upon God

the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and, being received into Christ's holy Church, may continue lively *Members* of the same.

Then shall the Minister say:

Let us pray.

Almighty and Immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons*, that *they*, coming to thy Holy Baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. John. [Chap. iii, 1–8.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.

Then the Minister shall speak to the Persons to be baptized on this wise:

Well Beloved, who *have* come hither desiring to receive Holy Baptism, you have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ

hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the Minister demand of each of the Persons to be baptized:

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only-begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the

holy catholic* Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou be baptized in this faith?

Ans. Such is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the Minister say:

O Merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side

* The one universal Church of Christ.

both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister ask the name of each Person to be baptized, and shall sprinkle or pour Water upon him (or, if he shall desire it, shall immerse him in Water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Then may the Minister conclude with extemporary

Reception of Members.

FORM I.

Those who are to be received into the Church as probationers shall be called forward by name, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, that none may be admitted hastily into the Church, we receive persons who seek fellowship with us on profession of faith into a preparatory membership; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be reminded of your own responsibility, as having previously entered this holy fellowship and now representing the Church into which they seek admission. Remembering their inexperience, and how much they must learn in order to become good soldiers

of Jesus Christ, see to it that they find in you holy examples of life, and loving help in the true serving of their Lord and ours. I beseech you so to order your own lives that these new disciples may take no detriment from you, but that it may ever be to them a cause for thanksgiving to God that they were led into this fellowship.

Then, addressing the Persons seeking Admission, the Minister shall say:

Dearly Beloved, you have, by the grace of God, made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but solely on the merits of our Lord Jesus Christ, and on his death and intercession for us.

That the Church may know your purpose, you will answer the questions I am now to ask you.

Have you an earnest desire to be saved from your sins?

Ans. I have.

Will you guard yourselves against all things contrary to the teaching of God's word, and endeavor to lead a holy life, following the commandments of God?

Ans. I will endeavor so to do.

Are you purposed to give reverent attendance upon the appointed means of grace in the minis-

try of the word, and the private and public worship of God?

Ans. I am so determined, with the help of God.

No objection being offered, the Minister shall announce that the Candidates are admitted, and shall assign them to classes.

Then shall the Minister offer extemporary Prayer.

FORM II.

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

DEARLY BELOVED BRETHREN, the Scriptures teach us that the Church is the household of God, the body of which Christ is the head; and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its Members enjoy one with another. The ends of this fellowship are, the maintenance of sound doctrine and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness.

It is the duty of all men to unite in this fel-

lowship ; for only those who are "planted in the house of the Lord shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity ; to bear one another's burdens ; to prevent each other's stumbling ; to seek the intimacy of friendly society among themselves ; to continue steadfast in the faith and worship of the Gospel ; and to pray and sympathize with each other. Among its privileges are, peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances ; the being placed under the watchful care of Pastors ; and the enjoyment of the blessings which are promised only to those who are of the Household of Faith.

Into this holy fellowship the *persons* before you, who *have* already received the Sacrament of Baptism, and *have* been properly recommended, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they* are proper *persons* to be admitted into the Church.

Then, addressing the Applicants for Admission, the Minister shall say:

Dearly Beloved, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you

in that he has called you to be his *followers*. You have heard how blessed are the privileges, and how solemn are the duties, of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging *yourselves* bound faithfully to observe and keep that Covenant?

Ans. I do.

Have you saving faith in the Lord Jesus Christ?

Ans. I trust I have.

Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?

Ans. I do.

Will you cheerfully be governed by the Rules of the Methodist Episcopal Church, hold sacred the Ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Ans. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the

Gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say:

Brethren, *these persons* having given satisfactory responses to our inquiries, have any of you reason to allege why *they* should not be received into membership in the Church?

No objections being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship: and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary Prayer.

The Lord's Supper.

[Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper.]

[Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling be permitted to receive it either standing or sitting.]

[No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a Member of our Church.]

ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

The Elder shall say one or more of these Sentences, during the reading of which the Persons appointed for that purpose shall receive the Alms for the Poor:

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matt. v, 16.]

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. [Matt. vi, 19, 20.]

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [Matt. vii, 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [Matt. vii, 21.]

Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. [Luke xix, 8.]

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Cor. ix, 6, 7.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Gal. vi, 10.]

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. [1 Tim. vi, 6, 7.]

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. [1 Tim. vi, 17–19.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. [Heb. vi, 10.]

To do good and to communicate forget not; for with such sacrifices God is well pleased. [Heb. xiii, 16.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [1 John iii, 17.]

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. [Prov. xix, 17.]

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. [Psa. xli, 1.]

Thou shalt open thine hand wide unto thy brother, to thy poor. [Deut. xv, 11.]

After which the Elder shall give the following Invitation, the People standing:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this Holy Sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.

Then shall this general Confession be made by the Minister in the name of all those who are minded to receive the Holy Communion, both he and all the People devoutly kneeling, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say:

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby; and that, being washed through his most precious blood, we may evermore dwell in him, and he in us. *Amen.*

Then the Elder shall offer the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of

the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread;(1) and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

(1) *Here the Elder may take the plate of bread in his hand.*

Likewise after supper he took (2) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(2) *Here he may take the cup in his hand.*

Then shall the Minister receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, if any be present; after which he shall say:

It is very meet, right, and our bounden duty that we should at all times and in all places

give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! *Amen.*

The Minister shall then proceed to administer the Communion to the People in order, kneeling, into their uncovered hands; and when he delivereth the Bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee;* and feed on him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the Cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the Consecrated bread or wine be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.]

[When all have communed, the Minister shall return to the Lord's table and place upon it what remaineth of the Consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the People kneeling, and repeating after him every petition:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After which shall be said as followeth:

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses,

through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said or sung:

Glory be to God on high, and on earth peace, good will toward men! We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may put up an extemporary Prayer; and afterward shall let the People depart with this Blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God

Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

N. B. If the Elder be straitened for time in the usual administration of the Holy Communion, he may omit any part of the service except the Invitation, the Confession, and the Prayer of Consecration; and in its administration to the Sick he may omit any part of the service except the Confession, the Prayer of Consecration, and the usual sentences in delivering the Bread and Wine, closing with the Lord's Prayer, *extempore* supplication, and the Benediction.

Matrimony.

FORM FOR THE SOLEMNIZATION OF MATRIMONY

[The parts in brackets throughout may be used or not at discretion.]

At the day and time appointed for the Solemnization of Matrimony, the persons to be married—having been qualified according to law—standing together, the Man on the right hand and the Woman on the left, the Minister shall say:

DEARLY BELOVED, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended by Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present

come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[*And also speaking unto the persons that are to be married, the Minister shall say:*

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the Man:

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say unto the Woman:

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love,

honor, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

[*Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:*

I, *M.*, take thee, *N.*, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.]

Then shall the Minister pray thus:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these

thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

[*If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister:*

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*]

Then shall the Minister join their right hands together, and say:

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the Minister shall add this blessing:

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister offer the following Prayer:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Here the Minister may use extemporary Prayer.

Then the Minister shall repeat the Lord's Prayer:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Burial of the Dead.

[We will on no account whatever make a charge for burying the dead.]

FORM FOR THE BURIAL OF THE DEAD.

The Minister, going before the Corpse, shall say:

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. [John xi, 25, 26.]

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. [Job xix, 25–27.]

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. [1 Tim. vi, 7; Job i, 21.]

In the House or Church may be read one or both of the following Psalms, or some other suitable portion of the Holy Scriptures:

Psalm xxxix:

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was

dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me; I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

Psalm xc:

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought

forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their chil-

dren. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may follow the reading of the Epistle, as follows:

1 Corinthians xv, 41–58:

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery;

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

At the grave, when the Corpse is laid in the Earth, the Minister shall say:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most

mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy; O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then, while the Earth shall be cast upon the Body by some standing by, the Minister shall say:

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who

die in the Lord: Even so, saith the Spirit; for they rest from their labors.

Then shall the Minister say:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister may offer this Prayer:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall

depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Scripture Selections.

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

And they shall see his face; and his name *shall be* in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

5; 2, Cor

Eternal Hope.

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked.

For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

We are confident, I *say*, and willing rather to be absent from the body, and to be present with the Lord.

Phil 1:- 23.

Wherefore we labor, that, whether present or absent, we may be accepted of him.

For the grace of God that bringeth salvation hath appeared to all men.

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die.

Victory Over Death.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Mark the perfect man, and behold the upright; for the end of that man is peace.

For this God is our God, for ever and ever: he will be our guide, even unto death.

God will redeem my soul from the power of the grave; for he shall receive me.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

That through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life-time subject to bondage.

O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

At the Funeral of a Child.

Jesus said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed and anointed *himself*, and changed his apparel, and came into the house of the LORD and worshiped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

The Lord *is* good unto them that wait for him, to the soul *that* seeketh him.

But though he cause grief, yet will he have compassion according to the multitude of his mercies.

For he doth not afflict willingly, nor grieve the children of men.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened *us*, after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

And Jesus called a little child unto him, and set him in the midst of them,

And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

The beloved of the Lord shall dwell in safety by him.

And they shall see his face and his name *shall be* in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Happiness Immediately After Death.

Thou shalt guide me with thy counsel, and afterward receive me to glory.

There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor.

He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

For me to live is Christ, and to die is gain. Having a desire to depart, and to be with Christ, which is far better.

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Ye are come unto mount Zion, unto the heavenly Jerusalem, to God, the Judge of all, and to the spirits of just men made perfect.

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

They are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Be thou faithful unto death, and I will give thee a crown of life.

The Lord will preserve me unto his heavenly kingdom.

The Everlasting Reward.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father; and before his angels.

As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness.

To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.

Glory and honor and peace to every man that worketh good.

Thou shalt guide me with thy counsel, and afterward receive me to glory.

Blessed are the pure in heart: for they shall see God.

His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

Seed Thoughts for the Funeral Service.

It can hardly be gain for us to die till it is Christ for us to live.—*Bascom.*

The faith of immortality depends on a sense of it begotten, not on an argument for it concluded.—*Dr. Bushnell, Moral Ideas.*

It would seem that the highest and holiest soul carries with it, like an atmosphere, a perfect serenity, a sense of present eternity, a presage of immortality.

A father with his little son is journeying inland to California, and when at night he pitches his tent in some pleasant valley the child is charmed with the spot and begs his father to rear a house and remain there; and he begins to make a little fence about the tent and digs up the wild flowers, and plants them within the enclosure. But the father says: "No, my son, our home is far distant. Let these things go, for to-morrow we must depart." Now God is taking us, his children, as pilgrims and strangers homeward; but we desire to build here, and must be often overthrown before we can learn to seek "the city that hath foundations, whose builder and maker is God." —*Beecher.*

All things work for good in life and death to the friend of God.—*Plato.*

There can no evil befall a good man whether he be alive or dead.—*Socrates.*

I remember once walking in the long galleries of the Vatican, on the one side of which there are Christian inscriptions from the Catacombs, and on the other heathen inscriptions from the tombs One side is all dreary and hopeless, one long sigh echoing along the line of white marbles—"Vale! Vale! in aeternum vale!" ("Farewell!

farewell! forever farewell!") On the other side, "In Christo, in Pace, in Spe." ("In Christ, in Peace, in Hope.") That is the witness that we have to lay to our hearts. And so death becomes a passage, and we let go the dear hands believing that we shall clasp them again. —*Alexander Maclaren.*

"The world passeth away and the lust thereof." Let us lay that handful of snow on our fevered foreheads and cool our desires.—*Maclaren.*

By and by you will hear people say, "Mr. Moody is dead." Don't you believe a word of it. At that very moment I shall be more alive than I am now. I shall then truly begin to live. I was born of the flesh in 1837, I was born of the Spirit in 1856. That which is born of the flesh may die, that which is born of the Spirit will live forever.—*Moody.* His last words were: "I see earth receding, heaven is opening, God is calling me."

Do you remember Raphael's picture—the "Sistine Madonna?" The cloud against which the holy child Jesus and his mother are revealed seems at first sight to be only a celestial vapor; but as you look more closely you see that it is composed of beautiful, shining infant faces. It is no poet's dream; it is a reality. The very air of heaven is populous and radiant with happy childhood.—*Henry Van Dyke.*

Heaven is the place in which are seen all the finishings of divine workmanship, and in which the beauty and greatness of the Infinite Mind, and the endless diversities of omniscient skill, appear in all their most exquisite forms, and in the last degrees of refinement and perfection. It is the center of all divine communications, the city in which all paths of Providence terminate, the ocean from which all streams of infinite wisdom and goodness proceed, and into which they

return to flow again and forever. — *President Dwight, Sr.*

Sir Walter Scott's last entry in his journal reads:

"We slept reasonably, but on the next morning—"

Thus death breaks off her sentence of man's career. How incomplete and pathetic would life be for the millions without immortality! Society holds on its way despite life's defeats and pains and gloom, because it believes that "on the next morning" it will enter into eternal light and infinite love.—*Newell Dwight Hillis.*

DEATH A RELEASE.—It will be like the breaking of a chain, the close of a long confinement, and the opening of a prison door. "Let me pass out!" was the striking utterance of a dying saint as his soul fled, like an imprisoned bird, away from an opened cage.

The Thracians wept whenever a child was born, and feasted whenever a man went out of the world; and with reason. Death opens the gate of fame and shuts the gate of envy after it; it unlooses the chain of the captive and puts the bondsman's task into another man's hand.—*Sterne.*

Every day travels toward death, but only the last one arrives at it. To him that told Socrates, "The thirty tyrants have sentenced thee to death," he said, "And nature has sentenced them." Your death is a part of the order of the universe, a part of the life of the world. Lucretius says:

> "Mortals among themselves by turns do live,
> And life's bright torch to the next runner give,"

alluding to the Athenian games, wherein those that ran a race carried torches in their hands, and, the race being done, delivered them into the hands of those who were to run next.—*Montaigne.*

Eternity, which cannot be far off, is my one strong city. I look into it fixedly now and then. All terrors about it seem to me superfluous. The universe is full of love and inexorable sternness and veracity; and it remains forever true that God reigns. Patience, silence, hope.—*Carlyle.*

The life which we are living now is more aware than we know of the life which is to come. Death which separates the two is not, as it has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it.—*Phillips Brooks.*

God washes the eyes by tears until they can behold the invisible land where tears shall come no more. O Love! O Affliction! ye are the guides that show us the way through the great airy space where our loved ones walked; and as hounds easily follow the scent before the dew be risen, so God teaches, while yet our sorrow is wet, to follow on and find our loved ones in heaven.—*Beecher.*

When engineers would bridge a stream they carry over at first but a single cord; with that met they stretch a wire across. Then strand on strand is added until a foundation is laid for planks; and now the bold engineer finds safe footing and walks from side to side. So God takes from us some golden-threaded pleasure and stretches it hence unto heaven. Then he takes a child and then a friend. Thus he bridges death and teaches the thoughts of the most timid to find they may pass hither and thither between the shores.—*Beecher.*

The Poet's View of Death.

'Tis life whereof our nerves are scant,
O life, not death, for which we pant;
More life, and fuller, that I want.
—*Tennyson, The Two Voices.*

Were a star quenched on high,
For ages would its light
Still traveling downward from the sky
Shine on our mortal sight.

So when a *good* man dies
For years beyond our ken
The light he leaves behind lies
Upon the paths of men.
—*Longfellow.*

I go to prove my soul;
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first
I ask not; but unless God sends his hail
Or blinding fireballs, sleet or stifling snow,
In good time, his good time, I shall arrive.
He guides me and the bird in his good time.
—*Browning.*

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
  And after that the dark!
And may there be no sadness of farewell
  When I embark;

For though from out our bourne of time and place
  The flood may bear me far,
I hope to see my Pilot face to face
  When I have crossed the bar.

—*Tennyson.*

LIFE! I know not what thou art,
But know that thou and I must part,
And when, or how, or where we met
I own to me's a secret yet.

Life! we've been long together
Through pleasant and through cloudy weather,
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;

  Then steal away, give little warning,
    Choose thine own time;
  Say not Good Night,—but in some brighter clime
    Bid me Good Morning.

—*A. L. Barbauld.*

IT must be so,—Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror,
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out a hereafter,
And intimates eternity to man.

—*Addison.*

SOMETIME.

SOMETIME when all life's lessons have been learned,
  And sun and star forevermore have set,
The things which our weak judgment here has spurned,
  The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night
  As stars shine most in deeper tints of blue,
And we shall see how all God's plans are right,
  And how what seems reproof was love most true.

And we shall see how, while we frown and sigh,
  God's plans go on as best for you and me;
And when we called he heeded not our cry
  Because his wisdom to the end could see;
And even as wise parents disallow
  Too much of sweet to craving babyhood,
So God perhaps is keeping from us now
  Life's sweetest things because it seemeth good.

And if sometimes commingled with life's wine
  We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
  Pours out the potion for our lives to drink:
And if some friend you love is lying low,
  Where human kisses cannot reach his face,
O do not blame the loving Father so,
  But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
  Is not God's sweetest gift unto his friend,
And that sometimes the sable pall of death
  Conceals the fairest boon his love can send.
If we could push ajar the gates of life
  And stand within and all God's workings see,
We could interpret all this doubt and strife,
  And for each hidden mystery find a key;

But not to-day; then be content, poor heart,
  God's plans like lilies pure and white unfold.
We must not tear the close-shut leaves apart,
  Time will reveal the calyxes of gold.
And if through patient toil we reach the land
  Where tired feet with sandals loosed may rest,
When we shall clearly see and understand,
  I think that we shall say, "God knew the best."

—*May Riley Smith.*

VIA SOLITARIA.

For life to me is as a station
  Where apart a traveler stands—
One absent long from home and nation
  In other lands.

And I, as he who stands and listens
  Amid the twilight's chill and gloom
To hear approaching in the distance
  The train for home.

For death shall bring another mating,
  Beyond the shadows of the tomb.
On yonder shore a bride is waiting
  Until I come.

In yonder field are children playing,
  And there, O vision of delight!—
I see the child and mother straying
  In robes of white.

Thou, then, the longing heart that breakest,
  Stealing the treasures one by one,
I'll call thee blessed when thou makest
  The parted—one.

—*O. W. Conover.*

THE Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But he keeps house, and makes it home
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!

—*Marianne Farningham.*

THE SHORE OF ETERNITY.

ALONE! to land alone upon that shore!
With no one sight that we have seen before.
Things of a different hue,
And the sounds all new.
And fragrances so sweet the soul may faint.
Alone! O that first hour of being a saint!

Alone? No! God hath been there long before;
Eternally hath waited on that shore
For us who were to come
To our eternal home;
And he hath taught his angels to prepare
In what way we are to be welcomed there.

Alone? The God we love is on that shore,
Love not enough, yet whom we love far more,
And whom we loved all through,
And with a love more true
Than other loves,—yet now shall love him more:—
True love of him begins upon that shore!

So not alone we stand upon that shore:
'Twill be as though we had been there before:
We shall meet more we know
Than we can meet below.
And find our rest like some returning dove,
And be at home at once with our Eternal Love.

5 —*Tabur.*

Solace in Sorrow.

And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

God hath comforted his people, and will have mercy upon his afflicted.

For a small moment have I forsaken thee; but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, said the Lord thy Redeemer.

I will not leave you comfortless: I will come to you.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

God, that comforteth those that are cast down, comforted us by the coming of Titus.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

In the multitude of my thoughts within me, thy comforts delight my soul.

Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

The joy of the Lord is your strength.

Comfort in Sickness.

Bless the LORD, O my soul: and all that is within me, *bless* his holy name.

Bless the LORD, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies:

Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

Nor for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the LORD, *which is* my refuge, *even* the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

O LORD my God, I cried unto thee, and thou hast healed me.

O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Other appropriate selections for the sick:

Psalms—6, 13, 23, 31, 32, 38, 39, 55, 57, 77, 88, 90, 102.

Deliverance from Trouble.

Behold, God will not cast away a perfect man, neither will he help the evil-doers; till he fill thy mouth with laughing, and thy lips with rejoicing.

Thou shalt forget thy misery, and remember it as waters that pass away.

Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Thou, which last showed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth

Thou wilt save the afflicted people, but wilt bring down high looks. For thou wilt light my candle; the Lord my God will enlighten my darkness.

The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down.

They cry unto the Lord in their trouble; and he saveth them out of their distresses.

I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

Assurance of Faith.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

Thou art my Father, my God, and the Rock of my salvation.

The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

In the fear of the Lord is strong confidence,; and his children shall have a place of refuge.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

As thy days, so shall thy strength be.

I am persuaded that he is able to keep that which I have committed unto him against that day.

Thou shalt guide me with thy counsel, and afterward receive me into glory.

My grace is sufficient for thee ; for my strength is made perfect in weakness.

Trust ye in the Lord forever ; for in the Lord Jehovah is everlasting strength.

My God shall supply all your need according to his riches in glory by Christ Jesus.

The eternal God is thy refuge, and underneath are the everlasting arms.

Cast thy burden upon the Lord, and he shall sustain thee.

Heaven and earth shall pass away, but my words shall not pass away.

Endure hardness, as a good soldier of Jesus Christ.

Himself took our infirmities, and bare our sicknesses.

Who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with loving kindness and tender mercies.

Words of Invitation.

Come unto me, all ye that labor and are heavy-laden, and I will give you rest.

And Jesus said unto them, I am the bread of life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Depart from evil and do good, and dwell for evermore.

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

O, Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned. He that believeth on the Son hath everlasting life.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Jesus stood and cried, If any man thirst, let him come unto me and drink.

I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Hope for the Penitent.

Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God.

Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The son saith unto him, Father I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.

God's Faithfulness.

Know that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

The word of the Lord is tried.

My covenant I will not break, nor alter the thing that is gone out of my lips.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations. Thy word is true from the beginning.

Thy counsels of old are faithfulness and truth.

I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

The beloved of the LORD shall dwell in safety by him; *and the Lord* shall cover him all the day long.

For God *is* not unrighteous to forget your work and labor of love.

He is faithful that promised.

For all the promises of God in him *are* yea, and in him Amen.

Encouragements to Prayer.

He giveth power to the faint; and to them that have no might he increaseth strength.

A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.

Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity.

Before I was afflicted I went astray; but now have I kept thy word.

The Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies.

For he doth not afflict willingly, nor grieve the children of men.

The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.

Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.

And call upon me in time of trouble; so will I hear thee, and thou shalt praise me.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread will he give him a stone?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

He will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee.

The Aged.

Cast me not off in the time of old age; forsake me not when my strength faileth.

And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

The hoary head is a crown of glory, if it be found in the way of righteousness.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear. And thine age shalt be clearer than the noonday; and thou shalt shine forth, thou shalt be as the morning.

What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.

They shall still bring forth fruit in old age; they shall be fat and flourishing.

The fear of our Lord prolongeth days: but the years of the wicked shall be shortened.

The glory of young men is their strength: and the beauty of old men is the grey head.

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honor him.

With long life will I satisfy him, and shew him my salvation.

Hymns.

1 JESUS, lover of my soul,
  Let me to thy bosom fly,
While the nearer waters roll,
  While the tempest still is high!
Hide me, O my Saviour, hide,
  Till the storm of life is past;
Safe into the haven guide,
  O receive my soul at last!

2 Other refuge have I none;
  Hangs my helpless soul on thee:
Leave, O leave me not alone,
  Still support and comfort me:
All my trust on thee is stayed,
  All my help from thee I bring;
Cover my defenseless head
  With the shadow of thy wing!

3 Thou, O Christ, art all I want;
  More than all in thee I find;
Raise the fallen, cheer the faint,
  Heal the sick, and lead the blind.
Just and holy is thy name,
  I am all unrighteousness:
False and full of sin I am,
  Thou art full of truth and grace.

4 Plenteous grace with thee is found,
  Grace to cover all my sin:
Let the healing streams abound;
  Make and keep me pure within.
Thou of life the fountain art,
  Freely let me take of thee:
Spring thou up within my heart,
  Rise to all eternity.

—*Charles Wesley.*

1 JUST as I am, without one plea
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come! I come!

2 Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come! I come!

3 Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb God, I come! I come!

4 Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come! I come!

5 Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come! I come!

6 Just as I am—thy love unknown
Hath broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come! I come!

—*Charlotte Elliot.*

---

1 MY faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine:
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine.

2 May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be,—
A living fire.

3 While life's dark maze I tread,
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

4 When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above,—
A ransomed soul.

—*Ray Palmer.*

LEAD, KINDLY LIGHT.

1 LEAD, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.

2 I was not ever thus, nor prayed that thou
Shouldst lead me on;

I loved to choose and see my path; but now
Lead thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

3 So long thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

—*John H. Newman.*

---

1 ABIDE with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me!

3 I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who, like thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me!

4 I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? where, grave, thy victory?
I triumph still, if thou abide with me.

5 Hold thou thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord abide with me?

—*Henry F. Lyte.*

1 ROCK of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

2 Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save, and thou alone:
In my hand no price I bring;
Simply to thy cross I cling.

3 While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown
And behold thee on thy throne,
Rock of ages, cleft for me,
Let me hide myself in thee.

—*Augustus M. Toplady, Alt.*

---

1 ASLEEP in Jesus! blessed sleep,
From which none ever wakes to weep!
A calm and undisturbed repose,
Unbroken by the last of foes.

2 Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing,
That Death hath lost his venomed sting.

3 Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe, shall dim that hour
That manifests the Saviour's power.

4 Asleep in Jesus! O for me
May such a blissful refuge be!
Securely shall my ashes lie,
Waiting the summons from on high.

5 Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep.

—*Mrs. Margaret Mackay.*

---

1 WHAT a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Every thing to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Every thing to God in prayer!

2 Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

3 Are we weak and heavy laden,
Cumbered with a load of care!—
Precious Saviour, still our refuge,—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee,
Thou wilt find a solace there.

—*Joseph Scriven*

1801 Elm

~~Rev. Baptist~~

~~Mary Ann~~

~~Stella Ann~~

~~Dave Lincoln~~

~~H. Amelia~~

~~Wm Matthias~~

Priest

1, Cor 15, 57

Victory through Christ.

Living in age of uncertainties.

Donald Eugene, Carpenter
July, 5, 1914

Tinsley, C.
Steele, A B

McNutley, Pearl

"Hebrews 11. 16."

L. C. Pfberg
Rud Alberg

264.07632 P293g, 1886 c.1
000
The Pastor's vade mecum : cont 050101
BX8338.A1 G66 1886
3 9305 00100173 2
Christian Theological Seminary

265
G648p Goodell
The pastor's vade
mecum.
r44485

SCHOOL OF RELIGION LIBRARY
TLER UNIVERSITY
APOLIS 7, INDIANA